

GW.

22 THE (14.)

Different END of the

W I C K E D

AND THE

RIGHTEOUS.

IN A

S E R M O N

P R E A C H E D

Upon Occasion of the Death of that Holy Man,
Dr. John Bulkley, late of St. Katherines by the
Tower.

By JOHN JAMES, Minister of
the Gospel.

P S A L M xxxvii. -37, 38.

*Mark the perfect Man, and behold the Upright, for the End
of that Man is peace.*

*Verse 38. But the Transgressors shall be destroyed together, the
End of the Wicked shall be cut off.*

L O N D O N,

Printed for William Court, at the *Mariner and Anchor*
on *Little Tower-Hill*, near the *Minories*, 1689.

THE
Different END of the

WICKED

AND THE

RIGHTS

SERMON

PREACHED

On Occasion of the Death of the Hon. Mr.
Dr. John Gubbey, late of St. Andrews, by the
Tutor.

By JOHN JAMES, Minister of
the Gospel.

Printed by J. M. ...
And the perfect Man, and behold the Spirit, for the Son
of that Father is given.
Ver. 28. But the Transfiguration shall be of things to come, the
Son of the Father shall be seen.

LONDON:
Printed for William Graft, at the Albion and Anchor
in Little Tower-Hill, near the Mint, 1780.

To the Serious Reader.

TO THE Serious Reader.

TO consider our latter end, and secure to our selves an Everlasting Felicity, is to be wise for our selves about the grand Concernment (above all others) we have to mind in the days of our Pilgrimage on Earth: Whosoever seems to be wise for himself in this World, but is not wise towards God, nor for his Souls escaping Eternal Wrath, and obtaining Endless Blessedness, is really a Fool at present, and in the End shall appear so to be unto Angels and Men, and to himself also.

The design of the ensuing Discourse on Prov. 14. 32. Is to excite thee to serious Meditation on thy latter End; and to perswade thee

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thee to give all diligence to make sure to thy ~~self~~ a Blessed End. It had its occasion from the Death of a Person as Pious and Holy in his whole Course, as any I have been intimately acquainted with: And the desire of that Blessed Man upon his Death-Bed, That I would Preach a Sermon on the Text aforesaid. As for the Text, I could not but judge it most apposite to the occasion: And concerning him, I had confidence that no Vanity moved him to desire a Funeral Sermon, but a serious respect to the Eternal Benefit of the Living that should be left behind him. Therefore I did hope that the Lord did guide him in the Proposal he made, and would bless my poor labour for obtaining that desired End.

This hope was strengthened by my remembrance of an Experience I had more than Thirty Years ago, viz. There was a Godly Man who dwelt in the Country, in a place where the People were generally Ignorant and mindless of Religion and their own Salvation;
That

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*That Godly Man being visited with Sicknes
(whereof he died,) while on his Death Bed
was exceedingly concerned for the Souls of his
poor Neighbours ; and did frequently and fer-
vently pray that his Death might be an occa-
sion of Life to some poor Souls of them : In or-
der therunto, He desired, That there might
be Preaching of the Word of the Lord at his
Funeral ; which desire of his was fulfilled :
And by the Word Preached at that time, A
Man of the Town was Converted, who was
noted before, for one that lived as without
God, and a Witty Scoffer at Religion ; and
was the Son of a Man, reputed a Wizard.
This Mans change was so conspicuous, and
his continuance in a serious Profession and
Course of Godliness so well known, that the
soundness of his Conversion was not doubted by
Pious People who knew him.*

*I have seen other Instances of the Lords
Blessing of his Word dispensed faithfully in
such Seasons ; But I have always accounted*

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it a piece of Profaneness, to Preach Funeral Sermons for a point of Honour to the Dead, or for the Preachers Gain as the end thereof. The Word of God, and the Ministerial Preaching of it, are Sacred things, not to be debased for the serving of such Carnal Ends. That this Sermon is exposed to Publick view by the help of the Press, is to be ascribed wholly (under the Providence of God) unto the Importunity and Claim of those who may require any thing of me for the service of their Souls that may be done by me: And that thy Soul may be advantaged by it, is the Prayer, and would be the Joy of

Thy Servant for Christs Sake,

J. J.

THE

The END of the

WICKED

AND THE

RIGHTEOUS.

IN A

S E R M O N

Preached on

P R O V E R B S xiv. 32.

*The Wicked is driven away in his Wickedness, but the
Righteous hath hope in his Death.*

O U R Lord Jesus Christ, the Wisdom of God, com-
mends the Words of this Book of the *Proverbs*, for
the rectitude and excellency of the Matter declar-
ed in them, *Prov. 8. 6.* to the *12. verse*; and commands
us to attend unto them, to receive them, and lay them up

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in our hearts ; That we may walk in the ways of Judgment and Equity, and in every good Path, *Prov. 2. 9.*

At the Tenth Chapter of this Book those wise and weighty Sentences begin, (and they are continued to the Thirtieth Chapter) which are in a more strict sense called *Proverbs* or *Parables*, as the word *Misse* is taken by the *Hebrews*, or Sayings ruling in Speech, as that word imports : And they are such as do send forth their Light and Splendor from themselves alone without borrowing from each other. Among them all, there is none of greater Importance unto all Men, than these in my Text, which are two entire Sentences that carry in them a full and clear Sense, without dependance on any thing precedent or subsequent in the Chapter to give Light to them.

They are **Categorical Propositions** : In the first whereof the Subject or Persons spoken of are the Wicked. The Predicate or thing spoken of them is, That they are driven away in their Wickedness. In the latter the Subject is the Righteous. The Predicate, That he hath hopes in his Death. Concerning them both, we may observe three things.

1. That here is a denomination of Persons from their different qualities Moral, their Dispositions, and Practice or Works. The Wicked are so called from their Ungodliness in those respects : The Righteous from their Righteousness. The Spirit of God in the Word calls Men as they are, and cannot be deceived about them, however Men deceive themselves and other Men, so that Wicked Men pass for Righteous, and Righteous Men may be accounted Wicked.

2. The propositions are indefinite, and equivalent to Universals of each kind. The Wicked Man, *i. e.* Every Wicked Man of what Quality or Condition soever otherwise, hath a miserable end. The Righteous Man, *i. e.* Every Righteous Man hath a Blessed End. And under these

two sorts are comprehended all Mankind : Every Person living, is either Wicked or Righteous, and will be found such in the day of Judgment.

3. There is an Antithesis in the Text of these two sorts of People, They are opposed one to the other, in respect of their latter End, or final State : The one sort are driven away in their wickednesses, but the other have hope in their Death. The particle must be adversative, although it do most frequently signify *And*. I shall take the Propositions for Doctrines, only in the first, I shall put these words (at, or in his Death.) The Wicked is driven away in his Wickedness, because the opposition seems to require it : It is as if he should say, The Wicked in or at his Death is driven away in his Wickedness : But *contra*, *The Righteous in his Death hath hope.*

DOCTRINE I.

That every Wicked Man at his Death is driven away in his Wickedness.

That the sense of this Proposition may be understood, and the Truth of it evinced : Two things are to be Explained and proved.

1. The Nature and Quality of the Subject.
2. The thing that is affirmed in the Predicate.

1. The Subject is the Wicked Man, *i.e.* Any or every Wicked Man whatsoever. The Word in the Hebrew is $\Psi\lambda$, signifying Ungodly and Restless. The Root of it hath Affinity with $\Psi\lambda$. He was moved, because a Wicked Man is a restless Man, and he is so, both

1. In an Active Sense,
2. In a Passive Sense.

1. Actively a Wicked Man is restless. The Sin of his depraved Nature that rules in him is always active in Internal motions of the Mind and Heart that are evil. *Gen. 6. 5. The Imagination of the Thoughts* or figment, (after the Hebrew) *of his Heart.* The Hebrew Doctors call Original Corruption *The evil figment of the Heart.* This is pregnant of evil Thoughts, it is so only, and continually: A Wicked Man is full of Wicked Projects and Devices, he breaks his sleep for them, *Psal. 36. 4.* He is always bringing forth his Devices into practice. They cannot rest, *Prov. 4. 16.* A Wicked Man is full of Lusts and Passions that are impetuous, and he cannot cease from Sin, *2 Pet. 2. 14.* He is restless then in sinning, like the troubled Sea, whose Waves do cast forth Mire and Dirt, *Isa. 57. 20.*

2. Passively, A Wicked Man is restless. Conscience and God do disquiet him, and the Lusts of his own Heart disturb him. What checks of Conscience, what Accusations do molest him? What dismal Apprehensions of Judgment to come do torment him? And besides all this, What Vexations, what cruciating Thoughts is he filled with, by Disappointments and Crosses in pursuit of the things he lusteth after, or dissatisfaction when he gets them? Because he finds not what he lookt for in them, and his Lust is never satisfied, He is then a restless Man, *There is no peace to him, Isa. 57. 21.*

Two Scripture Phrases more I shall Note, and Explicate, that are Expressive of the Quality and Practice of Wicked

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Wicked Men, that we may understand the Subject here. The first is, Sons of *Belial*; so the Sons of *Eli* are called, 1 Sam. 2. 12. Now *Belial* signifies without a Yoke: A Wicked Man is one that will not come under the Yoke of Gods Commandments, will not be under Gods Government, nor yield Obedience to him, but breaks the Commandments of God wilfully, and walks after his own Lusts and Counsels like a Lawless Person, saying like them, Psal. 2. 3. *Let us break Christs bonds asunder.* A Wicked Man is a Rebellious, Refractory Sinner: Some says *Belial* signifies without profit: And it is true, That every ungodly Man is unprofitable, and good for nothing, Psal. 14. He is useles, and doth nothing for Gods Service and Glory, nor for the Salvation and Happines of his own Soul, or other Mens.

Ex ילל non &
ליל jugum; Sine
jugo.

Ex ילל non &
ליל, that in Hiphil
is prodesse; Non
profsuit.

The other Phrase is Children of Disobedience, Eph. 5. 6. The Apostle used an *Hebraisme* in the Greek Tongue, *υἱοὶ τῆς ἀπειθείας*, like the Phrase forementioned, Sons of *Belial*: The Import of it is this, A Wicked Man is one that is wholly inclined to Disobedience, altogether disposed to it, addicted to it, as if he were born of Disobedience it self; and his Way and Practice is a course of Disobedience to God. This may suffice to explain the Subject in the Proposition, which is a Wicked Man.

I come now to the Predicate, viz. That every one who is Wicked, shall at his Death be driven away in his Wickedness: And here are Four things we must enquire into.

1. Whence:

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1. Whence, or from what are they driven?
2. Whither, or to what are they driven?
3. What doth driving away import?
4. What meanness in their Wickedness?

To the First Question, Take the Answer under three Heads.

1. They are driven away from all these Terrene and Temporal things which they sought for, which they laboured to get, whereon they did set their Love, and wherein they placed their Happiness: And what a doleful parting must this be, when a Man shall be driven from his Treasure, his Portion, all his Comfort, and his God the World, what an out-cry will he make, and think he hath reason enough so to do; like that Idolatrous *Micah*, *Judg.* 18. 23, 24. Consider it in some particular Instances.

(1.) A Wicked Man shall be driven from all his sensual and worldly Delights and Pleasures, whatever he had in Eating, Drinking, Rioting, Chambering, Wantonness, Uncleaness, whatever Pleasure he had in Hunting, Hawking, Gameing, Plays and Sports, he must be packt away from it for ever; whatever in Jolly Company, he must leave it all, and say to his Soul, as the *Roman* Emperour *Adrian* did, *Nec ut soles dabis iocos*, *You shall make sport no more as you were wont to do*: Yea what Delight a Man had in a Commodious and Pleasant House, Gardens, Orchards; yea what he had in Wife and Children, he must bid adieu to it for ever.

(2.)-From all his Wealth and Store, his Trade, Houses, Lands, Gold, Jewels; He must be gone, and leave it all behind him, *Psal.* 49. 17. He must carry nothing away
with

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with him, *Psal.* 52. 5. I have read this passage in a Sermon of a Godly Minister, That a miserable Earthly minded Man on his Death-bed called for a piece of his Gold, and put it into his Mouth, uttering first these Words, *Some wiser than some, I will take something with me*: But how far would it go with him, or what would it avail him? Suppose one would give a great deal to stay here by the rest, Death will not be bribed, The Words of our *English* Cardinal *Beauford* are well known, *Fie Death, fie, wilt thou not be bribed, &c.*

(3.) From all his Dignity, Power, and Glory, that he had in this World. Let a Wicked Man be exalted to the Throne of Kingdoms, let him have the most absolute Dominion over his Vassals; let him be admired, feared, or even adored for his Majesty Power and Glory; yet from all this shall he be cast down, and expelled when Deaths Dart strikes him. Where are the *Alexanders* and the *Cæsars* of the World: What of all their Glory is descended after them? Or could they abide with it? You may make the same Observation *David* did, *Psal.* 37. 35, 36. See what is said of the King of *Babylon*, *Isa.* 14. 12, 15, 16, 19. Oh how great is the fall of such a Man from the height of Glory, to the depth of Shame and Confusion? From his Lofty Seat and Station on Earth, to the dark Dungeon of the Grave, and to the lowest Hell?

2. A Wicked Man is driven at his Death from all his vain hopes and expectations, of which I give two Instances.

(1.) From all his hopes of Temporal Advantages, Wicked Men dream of great things in the World, and hope to compass them: They trust and hope in their own Wit and Industry, or in their Friends, or in great Mens Favour:

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Favour to be advanced to Riches and Honour : But Death cuts off their Life and hopes also. We say of this or that Man, He is an hopeful young Man, and if he live, he will be a great Man, and himself hopes it will be so : But he is driven away, and in that very day his hopes perish.

(2.) From all his hopes of future Welfare and Happiness : Though Men will be very Wicked, yet will they nourish hope that it will be well with them hereafter ; they shall not go to Hell, God will not damn them : But what becomes of these hopes at their Death, See *Job* 8. 13, 14. It shall be cut off, it is like the Spiders Web spun out of her own Bowels ; his hope is in and from himself, not in Christ, and from God ; therefore weak like the Spiders Web, and easily broken and swept away. *Job* 11. 20. It is like the giving up of the Ghost, faint, cold, and expiring. That will be found true, *Jer.* 2. 27. The Lord will reject his Confidence, and at Death he will be driven away, even to Desperation. He will be confounded the more, because he had hoped, but is frustrated : Oh what Horrour and Confusion will he be fitted with, who hoped for entrance into Heaven, but must go down to Hell.

(3.) From the Gracious Presence of the Lord, never to see his blessed Face. *The pure in Heart shall see God*, but the Wicked and Unclean shall not behold his Glory for their comfort and happiness, *Psal.* 5. 4, 5. God hath no pleasure in Wickedness, nor can he delight in Wicked Men ; those Fools shall not stand in his sight : *Depart from me ye workers of Iniquity, Matth.* 7. 23. Or be separated from me. What a dreadful thing must this be, that a Man driven away from all Temporal Enjoyments, and nothing left of them, shall be driven from God too, who will be all in all to his People for ever ? What then shall he have for his wretched Soul forever ? To be driven from God the

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the Fountain of Life and Blessedness, the only adequate good for the Soul: This *Pena damni*, this Loss of God is the depth of Misery.

(4.) From the Company of the Righteous Souls departed, that the Wicked may not be where they are, nor among them: As at the great day of the last Judgment, The Wicked shall be separated from the Godly, so doubtless at the parting of their Souls from their Bodies. By the Judgment of God that follows immediately, *Heb. 9. 27.* They are put apart to their own place, *Acts 1. 25.* Not among the Righteous who are with Christ after their departure: That Testimony may be applyed to this in a true sense, *Psal. 1. 5.* *The Sinners shall not stand in the Congregation of the Righteous.*

The Righteous Godly Man is an Abomination to the Wicked, They hate his wayes, they love not his Discourse nor Company, but abhor it, and they herd with Wicked Company; when they dye, they shall have none of the one, but enough of the other.

The Second thing we are to enquire into is, Whither, or, Unto what are they driven? The Answer whereunto I give in the particulars following.

First, A Wicked Man is driven to Death with all its Terrors accompanying it. A Godly Man must die, but he is not driven to it, nor overwhelmed with its Terrors. *Death is called the King of Terrors:* As the Chief and most Potent of them all. Accordingly *Aristotle* called it, *the terrible of the most terrible.* This King of Terrors, *Job 18. 14.* may be so called likewise, because he hath an Army of Terrors at his Commands, and can bring them all upon a Wicked Man.

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(1.) There is the terribleness of Death it self, as a dissolution of the *Compositum*, The parting of Soul and Body, leaving the Body to see Corruption (as the Phrase is, *Pf. 16. 10.*) This Nature dreads and abhors. In a Godly Man, Grace doth reconcile his mind to it, so as that it is not a Terror : But in a Wicked Man, it prevails over him.

(2.) There is the guilt of sin, (*i. e.* Obligation to Eternal Punishment, and a Sense of it : This is a great terror to an ungodly Man. Conscience at the approach of Death is roused ; however stupid or seared it was before, and it takes a Sinner (as it were) by the Neck, and shakes him, and cannot now be baffled with vain excuses. Who then can bear his Wounds of Conscience ? When God will set a Mans Sins in order before his face like a Bill, with its *Items* for this or that Wickedness : He will be afraid of Gods tearing him in pieces in his fierce Wrath, *Psal. 50. 21, 22.*

(3.) Then the Face of the Judge, the Just and Holy Lord is most terrible, and thoughts of appearing at his Bar, tormenting. See what a Sinner would rather chuse, *Rev. 6. 16.* than abide the Wrath of the Lamb. To apprehend that Lamb of God, who was slain to take away the Sins of the World, and did often most graciously call these wicked Men by the Word of the Gospel to repent and turn to God, and come to him for Life and Salvation, which he offered freely ; but they contemned him and his gracious Offers, and would not have him to reign over them : I say to think of this Lamb of God sitting upon the Throne of his Glory, to Judge and Condemn them, what horror will it fill their Souls withal ? And how can the most stout hearted among them endure it ?

(4.) When Death comes, a Wicked Man is made to look into Eternity, and is apprehensive that he must launch
out

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out into that vast Ocean, That boundless bottomless Ocean of Eternity, without hope of ever arriving at an Harbour of Rest. What fear and trembling then takes hold of him, through the apprehensions of endless Misery?

(2.) A Wicked Man at his Death is driven into outer darkness; In the separate state of the Soul there is nothing but darkness; *Psal. 49. 19. He shall go to the Generation of his Wicked Fathers; as the godly are said to go to their Pious Fathers: They shall never see the Light.* For they are driven from the Beatifical Vision which the Saints shall have to make them happy: And to them there shall be no drop of Joy or Comfort for ever, but Delour and Anguish and Horror, *Matth. 22. 13.*

(3.) Such will be driven to Eternal Flames in the Company of the Devil and his Angels for ever, *Mark 24. 41.* to feel the insupportable Torments of the Eternal Wrath and Vengeance of the Almighty God; and the excruciating gnawing reflections of their own Consciences, without intermission, or end. *Mark 9. 46.*

Quest. 3. What doth this driving away import?
Ans. The Word *driven* signifies to be driven away with noise and fearful hastiness, and it imports,

(1.) A force upon a Wicked man, an involuntary compulsive parting. An ungodly man would fain stay here alwayes by the fleshpots of the World, or in the possession of his Wealth and Honour, and Pleasures: If he might have his wish, The World should be Eternal, and himself Immortal: But it must not be so.

If you have seen the Bailiffs halcing away a man to Prison, and the mans reluctancy and struggling to get lose, you have a true Emblem of the opposition a wicked man would make against his parting from these present

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Temporal things if he could; and against Death if he were able: But Gods Serjeant, Death, is Authorised, Empow'ed, and Inexorable: And will hurry the Man away from all that was dear to him, and unto all that is terrible, utterly against his will; there being no discharge in that War. And what is the grief, the vexation, the horror such a wretched Sinner hath, because he can no way escape the stroke of Death, and the Misery that follows it? We read likewise of the force that shall be put upon Wicked Men at the great day of Judgment, by the Angels sent forth to that end by the Lord Jesus, *Matth. 13. 41, 42. They shall gather them, and cast them into a Furnace of Fire, where shall be weeping and gnashing of Teeth.*

(2.) It imports irresistibleness of the Power that shall be exerted in driving them away; for it is the Almighty Power of God, *Job 34. 14, 15.* What is Man that he should contend with God? How should he withstand Omnipotency? It must be said as it was of them, *Jer. 46. 15. They stood not, because the Lord did drive them.*

(3.) This driving them away is with facility to God, there is no difficulty to him, no labour in it: See the similitude, *Psal. 1. 4. The ungodly are like chaff, light and vile stuff, and as easily driven away as the chaff before the wind: Mans Life is but a vapour, James 4. 14. easily and suddenly blown away by the blast of Gods Nostrils.*

Quest. 4. What meaneth. In his Wickedness?

Ans. 1. That a wicked man is driven away in his guiltiness, or under the guilt of all his Sin, both Original and actual: Thus that Phrase imports, *John 8. 24. Ye shall die in your sins.* Guilt is obligation to punishment; so then an ungodly Man dies bound to satisfy the Justice of God by suffering the Vengeance of Eternal Torments, and that

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Obligation cannot be solved. What a fearful case is this, when a Man is driven into Eternity with such a load of guilt as he hath contracted by his innumerable and Mighty sins, with all their aggravations? And with all these he must appear before the Judge, and receive his Sentence of Damnation: And they shall lie down with him in the Grave, and rise with him at the last day, when in his whole Person he shall be brought to Judgment. *Job 20. 17.* *Blessed indeed is he whose sins are pardoned:* But cursed everlastingly is that Man whose sins are retained, and bind him (through the Law) over unto Eternal punishment.

(2.) Driven away in his Sin, that is, in his Impenitency under all the pollution of it; for he is washed from none of its defilements. What a loathsome Wretch is a Sinner dying in his sins, being full of it in his heart, and having done so many abominable things to make himself base and filthy. He goes off also under the Power and Dominion of sin hardened in it, and his Heart risen to an higher degree of the Love of it, and of enmity and malignity against God; being judicially left to the Wickedness of his own heart: And it is true of all such Wicked Men, which the Lord saith of the foolish Shepherds, *Zech. 11. 8.* *I cut them off, and my Soul loathed them, and their Soul also abhorred me.* These Reprobates would still commit more Sin against God; though there be divers Sins which they are not capable of acting over, because the Objects of their Lust are gone, and the means of doing such Acts are removed, so that they cannot be drunk, and whore, and steal, &c. in Hell, yet their will is to do all evil against God, and they vent it as they can with desperate Rage and Malice. It is a great saying of *Plato* in his *Gorgias*, page 522; which it may be he had learned from better Writings than Pagans, *Enlightened thus by a Learned Man.*

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Man; For a Soul to descend down to Hell laden with many sins, is the most extremum of all evils.

As for the Reasons why the Wicked are so driven away, I shall give only these two, viz.

From the Righteousness of God, the Rector and the Judge of all the Earth: It is a Righteous thing with God to render unto Wicked Men *Indignation and wrath, tribulation and anguish*, Rom. 2. 5, 6, 7, 8, 9, 10. God the Creator of all things being Author to Man of his Being, and Former of a rational Soul within him, which is capable of Moral Government, must be Mans Lord and Judge. He did therefore give him a Righteous Law, agreeable to the Nature of God, and suitable to Mans Nature, proposing the Blessing and the Curse in Promises and Threatnings for inducement to Obedience, and determent from Sin: And doth lay upon all Men further obligation to Obedience by his liberal beneficence, and abundant goodness to them. If Man then do wickedly transgress the Righteous Law of God, sinning against the Holy One his Maker and Benefactor: The demerit of his Sin is such, The desert of it no less than of such a driving-away in his Wickedness, as hath been described. And consequently the Righteousness of Gods Nature, and his Rectoral Justice do require that he should render unto the Wicked according to their Works, and the fruit of their doings, Jer. 17. 10.

And since it pleased God to bring Life and Immortality to light by the Gospel after Mans fall by breaking the first Covenant, and to call Men to Repentance, offering them Peace and Eternal Salvation by Jesus Christ; If they refuse the Grace offered them, and continue impenitently in their Wickedness; their Punishment must needs be much more sore and grievous; their Sin being more heinous and highly aggravated: And the just Lord is concerned to render due vengeance upon them all, Heb. 2. 2, 3. and 12. 25. And that the Righteousness of God may be the more illustrious

illustriously and fully manifested, the dispensing of Rewards and Punishments is committed to the Son of God; the Man Christ Jesus, who was preached to Men for Salvation; but rejected by this wicked sort of Men, *Acts* 10. 42. and 17. 31.

Secondly, From the Holiness of God. His pure Eyes cannot look on such filthy Wretches who would not be washed from their uncleanness; nor can he like that they should dwell in his presence: Therefore they must be driven away from him, and depart for ever, *Luke* 13. 27. The Lord abhors them, therefore he will not lay them in his bosom, but will cast them out from his presence. They that shall see God, must be pure in Heart, *Matth.* 5. 8. And Holy in Life, *Heb.* 12. 14. *Because he is holy.* There must be a meetness for the presence of God in them that shall enjoy him for ever, *Col.* 1. 12. There cannot be mutual delight between God and Man, without a suitableness and likeness; for delight ariseth *Ex applicatione convenientis convenienti*: But there is nothing in these Wicked Men but what is hateful to God, therefore they must be driven away from him. Moreover it cannot consist with the Honour of Gods Holiness to admit any Wicked Man (continuing such) into his favour: But it is necessary for the Glory of Gods Holiness, That such be driven away in their Wickedness.

Of the Second Proposition or Doctrine.

That the Righteous hath hope in his Death. This is true of every one that is Righteous.

In the handling of this Truth, I shall proceed as upon the former. **To Declare,**

1. The Nature and Quality of the Subject.
2. The thing that is affirmed in the Predicate.

There

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The Subject is the Righteous, but who or what are they?

Ans. Negatively. There is none Righteous among Men, nor ever was any but the Man Christ Jesus, since Adam fell: That is to say, None have or ever had that perfection of Righteousness in their habitual disposition, or in their Acts, which the perfect Law of God requires, *Rom.* 3. 10. But are altogether corrupt in themselves, and *there is none that doth good, no not one*, *Rom.* 3. 12. Therefore can none be justified by the works of the Law, *Gal.* 2. 16. And though there be many that trust in themselves that they are Righteous, *Luke* 18. 9. yet these are not at all so in the account of God, nor in the Truth of the thing it self, but they are the worst of Sinners: Yet there are many Righteous whom the Spirit of God in the Scripture calls so most frequently; and these are so in an Evangelical sense, and according to the Covenant of Grace, under which they are through Faith in Christ.

How they are Righteous, I declare briefly:

1. They are Righteous by an imputed Righteousness, *viz.* Christs, which they receive by Faith, *Rom.* 3. 24, 25. and 4. 5. and 5. 1. The Obedience of Christ both active and passive, as commonly distinguished by Divines, is imputed by God to them, *Rom.* 4. 6. and they are made or set Righteous, *In foro Dei*, being accounted so by him, *Rom.* 5. 19. And they are as clear in his sight from all guilt, as if they had never sinned, *Rom.* 8. 4. and accepted of God unto a Title to Eternal Life, as if they had fulfilled the Law unto an absolute perfection, *Rom.* 5. 17, 18.

2. They are Righteous by an inherent Righteousness: They are so *inchoative*, The work of it is begun, which shall be compleated in Glory: And they have the New Man in them, a perfection of Integrity, by the renewing
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of the Holy Spirit, *Eph.* 4. 22, 23, 24. with *Tit.* 3. 5. They have the Law of God in their hearts: They have dispositions and affections to all Righteousness, *Isa.* 51. 1, 7. And though sin dwell in them, yet they have the denomination of Righteous from their better part.

(3.) They are Righteous practically, *Psal.* 106. 3. and 119. 1, 2, 3. with *John* 1 *Epist.* chap. 3. ver. 9. *He sinneth not*: That is, commits no Sin willingly; it is not their way or course, they neglect not known Duties: Their sincere desire and endeavours are to do all Righteousness; this is their way, *Luke* 1. 6. These are the Righteous.

Of the Predicate.

That such Righteous Persons have hope in their Death. Here we must enquire into two things.

1. What is hope?
2. What do they hope for at Death?

To the first I answer, Hope may be taken

1. Objectively, For that which they hope for, so the hope laid up for Saints in Heaven is the Glory they hope for, *1 Col.* 1. 5. And in the Proposition I am opening, It is that good that is expected to come at their Death to them, and after it: And accordingly the Sense is this, That there is good laid up for the Righteous, which shall come to them at their Death, or follow it.

2. Hope must be taken Subjectively, for the Grace of hope in them, as it is used, *1 Cor.* 13. 13: And this is true of all of them, This hope they carry with them to the very Article of Death. As for the Nature of it, it is a grace of the Holy Spirit, whereby a Righteous Man doth fiducially expect and wait for the good which God hath promised, *Rom.* 8. 24, 25. and 15. 13. In which Descrip-

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tion of it we have a third thing which must be taken in,
viz.

3. The Exercise and Act of hope, which the Righteous do exert; they do actually hope for good in their latter end. Faith sees and concludes the Truth, Reality, and Excellency of things promised, and trusts the Lord for the fulfilling of them: Hope looks out, expects and waits for them till we come to possession of those good things promised.

2. What do they hope for at their Death?

2. Take the Answer to this Question in the particulars following.

1. They have hope that their Death shall have no sting in it, 1 Cor. 15. 55. The Sting in the Tail of Death renders it much more formidable than in it self it is: The guilt of sin is that Sting, and it is made sharp and strong by the Cursing Sentence of the Law, and so most pungent and tormenting: But, saith a Righteous Man I hope. *When I must conflict with Death, I shall be able to look boldly in the face of it, for it shall not sting me, nor torment me with a fearful looking for Judgment and fiery Indignation. I hope Death shall not come like an Armed terrible Enemy, or like a Bailiff to hale me away to Prison; but as my Father's Messenger, to fetch me home to him, and bring with it a Message of Peace; because by stinging the Lord Jesus in his Death, it hath left no sting for me, Rom. 8. 33, 34.* On this ground is the hope of the Righteous raised.

2. They have hope for Gods Presence with them in the approaching, and in the hour of Death: This they pray for frequently: and earnestly. For they do use to converse with Death, and are very apprehensive that they cannot pass well thorow the dark Valley, and the gulf of it, if the Lord be not with them; but they hope, and are confident

ident that he will be with them, when it shall come to parting of Soul and Body, *Psal.* 23. 4. That he will not leave them in that time of extream need, who hath said, he will never leave them, nor forsake them, *Heb.* 13. 5. And through this gracious Presence of God, they hope for light in the darkness of Death, support under its pressing pangs, and dismaying fears, strength in that failing of Heart and flesh, *Psal.* 73. 26. and a shooting of that gulph with Holy Triumph.

3. They have hope of entring into rest and peace at their Death, *Isa.* 57. 2. That the Grave shall be a Bed to sleep in, a place of rest to their Bodies from all their labours, pains and pressures which they felt in this World; and that the separate state of their Souls shall be a state of peace and freedom from all the griefs and disturbances that Sin and Temptations, and Desertions, and Doubts, or any other Evil gave them while they were in the Body, and from all Misery for ever.

4. They have hope to stand in the Judgment which presently follows Death, and also in the general Judgment when all shall appear before Christs Tribunal: For there is no Condemnation to them first or last. *Rom.* 8. 1. The Sentence shall not pass against them when they are tryed, nor shall the Face of the Judge be a Terror to them, nor they be afraid of his turning them to Hell. This they hope for, whenever Death shall come to summon them to appear before Christs Tribunal: O how comfortable is this hope against that which is more terrible to Wicked Men than Death it self, *viz.* The Judgments that follow it.

5. They have in their Death hope that it shall send their Souls into Christs glorious Presence, *Phil.* 1. 23. The Apostle connects them in that Text, Dissolution and being

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with Christ, He puts no distance of time betwixt them: Let a Righteous Man be dissolved, and he is presently with Christ after another manner than ever he was with him while here in this World: He hath been with Christ sometimes in the Banqueting House here below, he hath sweet and comfortable communion with the Lord in his Ordinances, while he is in the Body: But this is but an absence from Christ, in comparison of that presence which Death lets him into, *2 Cor. 5. 6, 8.* Therefore an Holy Man desires to be dissolved in order to his being so with Christ, the hope he hath to be with the Lord, if once his Earthly Tabernacle were dissolved, makes him desire to leave this Body for it.

6. The Righteous hath hope that his Body shall not be separated Everlastingly from his Soul, but reunited to it, that in his whole Person he may enjoy God: That his Body shall not see Corruption for ever, but be raised in an incorruptible State, *Job 19. 25, 26.* read the Text, and ponder it well, *St. Hierome* observed from this Text, what a clear Confession of Faith *Job* made in that dark time, such as you will scarcely find a clearer in New Testament-times. This Blessed hope a Godly Man hath, that his Body though brought to the dust of Death, shall partake of the better Resurrection, *Heb. 11. 35. i. e.* Not to Condemnation, not to Shame and Everlasting Contempt, but unto Life and Glory: And that this Body of vileness, that must be sown in dishonour, and turned to rottenness and to Worms meat, shall be made like to Christs Body of Glory: *Phil. 3. 21.* (For the Words on both parts are in the Abstract in that Text,) and so his whole Person shall be ever with the Lord.

Reasons of this POINT.

1. Because they have such a foundation for their hope, as Jesus Christ, *1 Tim.* 1. 1. And he is their hope, (1.) Through his Death, whereby they are redeemed from the curse of the Law, *Gal.* 3. 13. The Justice of God being satisfied: Whence it follows, That their Temporal Death cannot come upon them as a Curse, or an effect of vindictive Justice, but is turned to their advantage, *Phil.* 1. 21. And because Christ by the Sacrifice of himself hath obtained Eternal Redemption for them, *Heb.* 9. 12. They must be delivered from the Power of the Grave, *Pf.* 49. 15. and live for ever in their Bodies, and both Body and Soul enjoy all the felicity purchased for them by the perfect meritorious Obedience of Christ even unto the Death of the Cross. Upon this ground the Righteous hath hope in Death.

2. They have also hope through the Resurrection of Christ, *1 Pet.* 1. 21. This ground is discussed and cleared, *1 Cor.* 15. They consider Christ as their Head and Representative, and themselves concerned in his Resurrection: They know that in his Resurrection he had his full discharge from all their Sin that was laid upon him, *Rom.* 4. 25. and that he conquer'd Death for them, and lives for them; therefore they have hope in their Death that they shall rise from the Dead, and live with him.

3. From his being entred into Heaven as their Fore-runner, *Heb.* 6. 29, 20. whereby he hath taken possession of the Kingdom for them, and they are sitting with him virtually in the Heavenly places: And they expect on this ground to be brought into the actual possession of the Kingdom of Glory, this gives them hope in their Death. So

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likewise doth Christs living to make intercession for them, *Heb. 7. 25.* He can therefore save them to the uttermost. He doth prevail with the Father by presenting his Blood, and them to the Father as redeemed by it, and given him by himself, *John 7. 24.* *On this is their hope founded.*

2. Reason from the Mercy of the Lord, and the Declaration he hath made of his good pleasure to give them the Kingdom, *Luke 12. 33. Jude 21.* For they know that all the good they hope for, must be the fruit of Infinite Mercy, and Free Grace, and Sovereign good Pleasure of the Lord towards them, through Jesus Christ. It is the Characteristical Note of a Godly Man, *That he doth fear the Lord and hope in his Mercy, Psal. 33. 18.* Whatever Grace he hath, whatever Work he hath done, whatever Suffering for Christ he hath undergone, He doth not set his hope in them, but in the Mercy of the Lord for free pardon of his Sin, and for his future happiness: Having a sense of that which *Augustine* confesseth to God, *Vae etiam laudabili vite hominum si remota misericordia discutias eam,* i. e. Woe event to the laudable Life of Men, if thou shouldst examine it without Mercy: Yet under the sense of all his unworthiness he hath hope in his Death, because *with the Lord there is Mercy and plenteous Redemption, Psal. 130. 7.*

3. Reason. From the promise of God, *Tit. 1. 2.* (*For in his word do they hope.*) The Veracity of his Nature, and his All-sufficiency to fulfil his Promise, do raise and strengthen their hopes: And the Promise being made and confirmed in Christ, *2 Cor. 1. 20.* whose Blood is the Blood of the Everlasting Testament, *Heb. 13. 20.* They are encouraged against Objections that may arise from sense of their own sinfulness, and Satans accusations; to take hold of the Promises for themselves, and hope for the good things promised: And on this ground have the Righteous hope in their Death.

Fourthly,

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Fourthly, I may add another Reason from the Righteousness of the Lord, the Judge of all, 2 *Thess.* 1. 6, 7. It is a Righteous thing with God to give rest to the Righteous: He will bestow the Crown of Righteousness upon the faithful, as a Righteous Judge, 2 *Tim.* 4. 8. And indeed they being found in Christ, may claim the Reward humbly for his Righteousness, which is theirs by Imputation: And it is an Act of Justice to give it for the merit of Christ's perfect Righteousness, upon which it is promised to them, *Tit.* 3. 7. There is no Merit of any Works but Christ's only. When the Works of the Righteous shall be rewarded, it is not for any Merit of them, but their Persons being accepted in Christ, their Works are accepted of God, and he promiseth to reward them according to the Quality of their Works, and he is Righteous in so doing. Hereupon the Righteous hath hope in his Death.

Use of the first Proposition.

I. For Information.

1. If the Wicked be driven away, as you have heard, then no Wicked Man can be an happy Man. He may be Rich, he may live deliciously, he may be Potent, or Honourable, or have a numerous Offspring and Flourishing Family; he may be Learned and Politick, and will bless himself in these things, yea and other Men praise him and his Condition, *Psal.* 49. 18. but he is not, nor can be an happy blessed Man, because of his sad Catastrophe, his miserable end, *Psal.* 37. 35, 36, 38. Happiness is not to be measured by Time, but estimated by Eternity; not by a moments continuance, but by an Eternal duration. Will you judge him blessed whose momentary Pleasure endeth in Eternal Pains, and Anguish? Read *Ecc.* 11. 8. Who thinks *Dives* happy, *Luke* 16. Among the wiser sort of Heathens it was said, *That none is happy, or to be accounted*

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So before Death : For this *Craesus* the Rich remembred *Solon*, and cryed, O *Solon*, upon the Pile, when he expected to die presently.

2. Then Wicked Mens hopes of a good End is evinced to be vain and most foolish ; yet they will needs perswade and flatter themselves, that they shall be saved at last. This is strange and absurd presumption, for it doth flatly contradict the Word of God, *1 Cor. 6. 9, 10.* So far is it from finding Countenance or ground in the Word of God. How irrational is it to imagine that a Sinner living to his very End in Wickedness and Filthiness, should be taken into the bosom of the Holy God at his Death ? And that he who spends his days in fitting himself (like dried fuel) for Hell should expect an entrance into Heaven ? What thinkest thou ? Can God change his Nature, and cease to be Holy, that he may not be a Consuming Fire to such wicked Wretches as thou art ? *Heb. 12. 29.* Can he become unjust, and acquit the Wicked ? No : *Nabum 1. 3.* Will he falsifie his word of Threatning to spare thee ? Shall his Truth in that respect be made void ? *Psal. 9. 17.* Thou shalt see whose word shall stand, his, or thine. O be no longer deceived, Why shouldest thou go on presumptuously, and meet with a confounding disappointment.

II. *Exhortation.*

Then every Wicked Person should take the Counsel, and obey the Call of God to Repentance, and Receiving the Lord Jesus, freely offered in the Gospel, *Isa. 55. 7.* lest thou die in thy Sin, and come to that fearful end which hath been described. Be not deceived ; That Repentance towards God, and receiving Christ, whereunto I exhort you, are absolutely necessary : Your End cannot be but most miserable, if you do them not, *Luke 13. 3.* and they must not be deferred a moment : *Heb. 3. 7.* Christ is the
Author

Author of Eternal Salvation to them that obey him, and to them only, *Heb.* 5. 9.

MOTIVES.

1. You will find it most true, which is affirmed in the Proposition I have opened, Do you believe it? I pray God you may so believe it, as to prevent your feeling it. Do not despise it till there be no remedy: Do not say this is a Bugbear or a Scarecrow to affright Fools; or a politick Device of Man to check me in the midst of my pleasures; for it is the word of the Living God to warn thee, and one of his true sayings.

2. Why should Death catch you in your Wickedness? It may surprize you, and give you no warning at all; next moment you may be driven away, or this day or night, *Luke* 12. 20. In the depth of thy sleep in Sins; In the height of thy security the Lord will come upon thee, *1 Thess.* 5. 3. Why shouldest thou be taken like the silly Fish, or Birds, in an evil Net or Snare, by Death coming upon thee in thy wickedness, and in a state of Damnation, *Ecc.* 9. 12. How canst thou be easie in thy mind, while thou art under the Wrath of God (as every Ungodly Christless Man is,) *John* 3. 36. And it may fall on thee in its direful effects the next moment? Why then dost thou not instantly turn from thy Wickedness to God, and fly to Christ for forgiveness of Sin, and for sanctifying Grace, that thou mayest not be driven away in thy Wickedness, but have hope in thy Death whenever it comes.

3. How wilt thou endure that terrible driving away? How wilt thou bear the Anguish and Torment of the damned for ever? Concerning this, I put that question to
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thee

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thee in *Jf.* 10. 3. And another in *Ezek.* 22. 14. read them, and consider how thou canst answer them; and be wise to escape such Misery. For direction about this great concernment of thine: I will give thee only this, Look (in a sense of thy Sin and Wretchedness) to the Lord Jesus, and to the free Mercy of God, through the Merit of Christ and his Intercession; and make thy supplication to him, to give thee Repentance, *Acts* 5. 31. To wash thee from thy Sin both guilt and filth of it, and quicken thee to newness of Life, *1 Cor.* 6. 10, 11.

Use of the Second Proposition.

I. For Information.

1. If the Righteous have hope in his Death; then it is not without reason, that they seek and follow after Righteousness in their whole course. They are certainly the wisest Men; and take the wisest course. And those are the Fools who censure them for Fools, and scoff at them. Is not that a wise Man who looks to the main concern, and provides against the worst of Evils? Who can deny it? Surely the obtaining of a blessed End, and an Eternal perfect Felicity, would induce any Man to be Righteous, and do righteously, who understands aright what that End is, and what is his concernment in it; and let blind and foolish Fools take the short pleasures of Sin, and wayes of Wickedness that will bring them to a cursed End.

2. That the Righteous are a blessed People, they are truly so, *Psal.* 1. 1, 2. Let them be never so poor in the World, never so much hated, contemned, reproached, persecuted, distressed; yet they are blessed, for all ends well with them. The end will compensate all: An Eternity

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nity of Happiness swallows up all Temporal momentary Troubles, *Rom. 8. 18.* Let them (as they may) bless themselves in the Name of the Lord, and be comforted, because they have hope in their Death against all their Troubles.

II. For Examination.

Let me try, whither I be Righteous before God, as the Holy Ghost testifies of *Zechary* and *Elizabeth*, *Luke 1. 6.* Am I Righteous as to my State by Justification? And am I Righteous in my Heart by Sanctification? And am I Righteous in my Life by a Righteous Conversation? Have I submitted my self to Christs Righteousness by Faith for my Justification? Have I the Spirit of God and Grace in my heart, disposing it to love, and endeavour to fulfil all Righteousness? And doth my Practice prove both these? I will not proceed further to give more particular Notes of Tryal: Let us put these things close and home. I remember this Holy Man lately deceased, who was a shining Light by his Righteous Walking (with respect to the first of the three Notes even now touched upon) did say to me upon his Death-Bed; *I have been trying my Foundation, and I bless the Lord I am satisfied that it is right and safe; I have not trusted in my self.* This is a principal part of their Mark and Character who are of the true Circumcision, or truly Righteous, *Phil. 3. 3.* They have no confidence in the Flesh, but in Christ only.

III. For Exhortation.

1. Let them all be thankful with all their Souls unto the Lord, who are not left in their Wickedness to perish in it; but are cleansed and turned from their Sin and Unrighteousness, through the Blood, and by the Spirit of the Lord

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Jesus. You know you were far from Righteousness, and as Wicked as others, no better disposed than others, no less guilty before God, than the worst of Sinners: And that you that were such, are now Righteous by Imputation, and inherently Righteous by Regeneration, and practically so in your measure: You are beholden to free Mercy and Grace for it, *Rom. 3. 24. Eph. 1. 7. and 2 chap. 1. ver. and 5. ver. Tit. 3. 5.* and therefore obliged to be humble and thankful. And how happy a Man art thou who mayest say, Such or such I was for sinfulness, but I am changed in my State, and Heart and Way, and though I have Sin dwelling in me, and sometimes foiling me, yet I can say to God as *Job* doth, Thou knowest that I am not Wicked: And I know that by thy Grace I am what I am. What will you render to the Lord for this inestimable benefit?

2. Let the Righteous hold fast his Righteousness, and hold on his way with a *Non obstante* to all his Enemies and Difficulties: And with an Holy contempt of all gilded baits, and flattering allurements to the contrary; rising still in your humble confidence in the Righteousness of Christ, and the Grace, the Faithfulness, and All-sufficiency of God, *Heb. 3. 6.* and in the strength of your habitual disposition, and bent of Heart to all Righteousness, and in the increase of all fruits of Righteousness in your whole course, *Phil. 1. 11.* For there is hope in your end, and your expectation shall not be cut off, *Prov. 23. 18.*

I have but two things more to add, *viz.* A few words to the Relations of my Reverend Brother deceased, and something to the Congregation, whom he served most faithfully in his Station.

To the First I say, That both the Widow and Children have much to allay their grief: You are Witnesses of the hope he had in his Death, and more than hope, for you know he had the Fruit (on his Death-Bed) of his Life of Faith and Holiness, in Quietness and Assurance, yea, in a Triumph over his very sore Sickness, and Death it self: And you have cause to be thankful to the Lord, who continued him with you to so great and good old Age.

To the Children, I commend the charge of *David* to his Son *Solomon*, 1 *Chron.* 28. 9. Read, and do according to it, in the right wayes of the Worship of God, wherein your Father served him. It is a most joyous thing to see Children of Holy Parents sanctifying the Lord, and serving him, *Is.* 29. 22, 23. And on the other hand most doleful to see the Children of such forsaking and dishonouring the God of their Fathers. Upon Holy Children of Godly Fathers, the Lord will bring all the Blessings he hath promised them in his Covenant, whereby they become the Blessed Off-spring of Blessed Parents: *Isa.* 65. 23. But upon ungodly Children of pious Parents, God will inflict much sorer punishment than on others, because their Sin is highly aggravated by their rebelling against the Light of their Education, their despising Holy Example, their breaking their Covenant with God that was Sealed in their Baptism; and their revolting from God unto whom they were dedicated by their Fathers. Why then should not Children cleave to their Fathers God, and not reject him? Their Fathers found him a faithful God, keeping his Word with them, and an All-sufficient God to them, and most gracious and bountiful. They found him a good Master, and never repented of their chusing him and his Service: And why should not Children walk in the same steps their Fathers did, that were Right and Holy, and tending to Eternal Blessedness? What reason can they

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they give for their refusing the God of their Fathers, and declining their Paths? Consider these things O ye Children, and observe diligently the charge given in the Text before quoted; for it concerneth you now as much as it did *Solomon* in his time: So shall you have hope in your Death, and happiness after it for ever, in the Fruition of the Blessed God with your Fathers, who are gone to him before you: But if you forsake the Lord, he will cast you off for ever, and you may see your Fathers sitting with *Abraham, Isaac, and Jacob* in the Kingdom of Heaven, but you shall be cast out, and see what follows thereupon, *Matth. 12. 11, 12.*

To the Congregation, I call in the Name of the Lord, to lay to heart the breach and loss this stroak of his hath brought upon you, as I have cause to do, for he was as a Right Hand to me, and exceeding dear. When God takes away a Pillar, the House is weakned, and it may be doth shake. We are not yet sensible how great our want will be of so useful a Person as he was among us, but we shall feel it afterward. Were his Holy Counsels, and his judicious Heavenly Instructions received and practically improved by us while he lived among us? Did his most gracious and shining Example, his fruitful Conversation excite us unto a zealous imitation of it? Let us reflect upon our selves, and we may see cause of humiliation before the Lord for our unthankfulness and non-improvement of such help as you had by him, or might have had: But now the Lord hath taken him from you, will you yet remember his Faith and exemplary Conversation to follow them? And let us humble our selves, and pray to the God of the Spirits of all flesh for pardon, and reparation of our breach.



